6.

Loyalty Proteſting againſt Popery,
AND
Phanaticiſm Popiſhly Affected.

BEING A

SERMON

Preached on the

Fifth of *NOVEMBER*, 1682.

At St. *Olave's Hartſtreet*, London.

By *WILLIAM WRAY*, M. A.

Chaplain to the Right Honourable *John* Lord *Berkley* Baron of *Stratton.*

LONDON,

Printed for *Walter Kettilby* at the *Biſhop's Head* in St. *Paul's* Church-Yard, 1683.

6

A SERMON

Preached

November V. 1682.

GEN. XLIX. 6.

O my Soul, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united.

The whole Paragraph.

Ver. 5. Simeon *and* Levi *are Brethren: Instruments of cruelty are in their Habitations.*

Ver. 6. *O my Soul, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united: for in their Anger they slew a man, and in their self-will they digged down a wall.*

Ver. 7. *Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel; I will divide them in* Jacob, *and scatter them in* Israel.

THIS Chapter contains the sum of *Jacobs* dying Prophecies, concerning the Fortunes of his Sons, in after-times; how they should be the Heads of Tribes, what the Lots of their Posterity should be, and what *especially Remarkable* should betide each of them, in

 the

the Land of *Promiſe*. And theſe are call'd *Jacobs* Bleſſings, *wherewith he* bleſſed *every one of them*.... *v.* 28. But we muſt take the *Term* in a very *lax* ſenſe, if we reckon *Simeon* and *Levi*'s ſentence here in the Text, into the Number of *Bleſſings*: which is a ſmart *Reprimand* in the beginning, and a downright *Curſe* in the cloſe. To which we may either anſwer, that they are *Bleſſings* in the *General*, and that one *Exception* ſhould not invalidate the *Rule*: or that the Original בָּרַךְ ſignifies either to *Bleſs* or *Curſe*, and that בְּרָכָה is here a *Genus* and includes both: or laſtly, that the Prophecy is *ambiguouſly* delivered; and what in the *Letter* appears a *Judgment*, in the *Accompliſhment* prov'd ſomewhat of a *Bleſſing*. The Menace is, that God ſhould *divide them in* Jacob, *and ſcatter them in* Iſrael, and ſo it came to paſs; For upon the *Dividend*, the *Tribe* of *Simeon* had no particular lot of their *own*; but poſſeſt a Canton of *Judah*'s Portion, the *Over-plus* and *ſpare-part* of their Inheritance, which was too large for their *Number*, till the entire Conqueſt of the *Amalekites* in *Hezekiah*'s time; and then they enlarged their Borders by entring into their Poſſeſſions. Notwithſtanding the *Jews* report that the *Simeonites* were all along a *ſcattered* people; being commonly *Scribes* or *Pedagogues*, and ſo diſperſt among the other

Job 2. 9.

Joſh. 19. 1, 9.

1 *Chron.* 4. *ult.*

Targum Hieroſol.

other *Tribes*. And then upon the *Tribe* of *Levi*, the Prophecy was fulfilled *exactly*, though much to their *Advantage*. For *Levi* had *no Part nor Inheritance with his Brethren*; and it was well for him that he had not; for *the Lord was his Inheritance*. And his Posterity being chosen to the immediate Service of God, the Administration of *Holy things*, they had the *Tenths* of the whole Land, beside many other *Offerings* and *Perquisites*, assigned them for that *Duty*. But though God was so *Merciful* to fulfil the prediction in a *gracious* sence, especially on *Levi*'s part; yet undoubtedly it was intended by the good old *Patriarch*, as a tart *Reproof* of those his Sons inhumane *Treachery*, and bloody *Massacre* of the *Sichemites*; an account whereof you have at large in the 34. *ch*. which, to ease you of trouble, I shall here transcribe. Deut. 10.9.

Jacob, having broke off the Yoke of a *Triple* Apprentiship under *Laban* his Father-in-law, was upon his Return unto the *Land of his Kindred*, as God had commanded him. And, after several Adventures, being come safe to the desired *Canaan*, he pitch'd his Tent at *Shalem*, and there bought a piece of ground of *Hamor* the King of the Countrey, whereupon to build an Altar, to offer Sacrifice for his safe Arrival there. During their stay, *Dinah*, *Jacobs* daughter, went abroad Gen. 31.13. ch. 33.18. ch. 34. 1.

to visit, and acquaint her self with, the *Daughters of the Land*, whom Prince *Shechem* the Son of *Hamor espied*, liked, and *deflowered*:—and thereupon solicited the King his Father, to treat with
Gen. 34. 6. *Jacob* upon a *Marriage*; which he did, proposing a *free* Correspondence, that they might *match* into each others Family, that the *Israelites* would take the Country for their *Home*, and settle, and get Possessions in it, and that they might peaceably *Dwell* and *Trade* together. *Shechem* back'd
ver. 11. the *King*, proffering them to make their own Demands for a *Dowry*, and that whatsoever *they* would ask, *he* would make it good. The sons of *Jacob*, that studied rather to be *Reveng'd* than *Reconciled*, dissembled their *Heart-burning* and *Resentments*, by a *half-complyance*: only objecting a *Case* of *Conscience*, and that they could by no means make *Matches* with them, because they were men of a *different Religion*: but if the *Sichemites* would consent to be as *They* were, take the Sacrament of *their* Covenant, and every Male of them be *Circumcised*, as God commanded *Abraham*, they
ch. 17. 10. gave their Faith to agree to their *Propositions*, to give their *Daughters* to the *Sichemites*, and take the *Sichemites Daughters* unto *them*, and to *dwell* and become *one people* with them. These *Terms* pleased *Hamor*, but the *Prince* especially; who

was

was eager to have the *Match* ſucceed upon any *ſcore*: and to ſhew his *zeal*, he deferred not, but took the *Ritual mark* upon him preſently; and the next buſineſs was to perſwade the *People* (after their *Princes* example) to do ſo too: to which end they inſinuated that the *Iſraelites* were *peaceable good-natured* men, and men of *Fortunes*; that the Land was *large* enough to hold them; that Entertaining them would both enrich and fortifie it; and that the only *condition* they ſtood upon, was a certain *Ceremony*, that every Male among the *Sichemites*, would ſubmit to be *Circumciſed*, as *they* all were. The people being *over-perſwaded*, partly by their *Reaſons*, but more by their Authority, univerſally conſented, and took the *bloody ſign* (ominouſly *ſo* to *them*) into their *fleſh*.

Thus theſe poor *Credulous* Wretches, being betrayed into the ſnare, and rendred incapable, for the preſent, either to *Fight* or *Flee*, lay at the mercy of a *Provoked* enemy, *Impotent* and *Defenceleſs*; neither capable of *offending* others, nor ſaving themſelves. *Simeon* and *Levi* took the Advantage of their own *Treaſon* and the *Sichemites folly*, and while they were *ſore*, with each man his Sword in his hand, they came upon the City, and ſlew all their Males, the *King*, the *Prince* and the whole *Royal line* not excepted: and thus they reſcued

their

their Sister from her *Ravisher*. And to accomplish their Revenge, they plundered their *Houses*, drove off their *Cattle*, and carried their Wives and little ones captive into their own Tent. At the News of which Treacherous and bloody *Doings*, their Father *Jacob* was heartily *asham'd* and *griev'd*; and could not forbear to let them *know* so, saying unto *Simeon* and *Levi*, these *Traitors*, *Murderers* and *Regicides*, *Ye have troubled Me, to make Me to stink among the Inhabitants of the Land*: Which *Horrid* story he could never *forget*, nor be *reconciled* to, to his *dying day*. Simeon *and* Levi *are Brethren*: *Instruments of cruelty are in their Habitations*. *O my soul, come not thou into their secret; unto their Assembly, mine honor, be not thou united.----- Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel.* These were his *last* thoughts, his *Death-bed* Remembrance, of that Days work. And indeed there are so many Circumstances, both *base* and *bloody*, attending it, as render it most *dishonourably* and *barbarously* wicked. In summing up whereof, give me leave to draw a *Parallel*, so far as it will reach, between the *Conspiracy* of the *Text* and *that* of the Day.

Gen. 34. 30.

I must confess the *story* is too *modest* for the *Occasion*; but who can help it, since there's scarce any *Age*, any *History*, either *Sacred* or *prophane*, that

that will afford a *Match* for it? But to bring the Instances as near together as we can,

1. Let us compare the Circumstances of the *Persons*, the *Conspirators*, on both sides.

Simeon and *Levi* were *Hamors guests*, though not his *Subjects*; being admitted upon *Courtesie* to sojourn in those Quarters: and it was very ingratefully done to violate the Laws of *Hospitality*, and fall foul upon *him* that had so *befriended* them. The *Provocation* indeed was *great*, and almost *invincible*; though it appeared to have been rather a Matter of *Infirmity* than *Design*: the offender offering all the *Restitution* that could be, either for the *Damsels* Honour or his *own*. And if this was not sufficient to make them *Friends*, they should, for these Reasons, have been generous *enemies* at the least. Thus stood the case with the Conspirators in the Text.

But for those of the Day, they had the Bonds of *Nature* upon them as well as *Gratitude*: They were *Natives* and *Subjects*, and the Kings of *England* their Nursing Parents, under whose benign Beams they drew their first Breath; at whose *Care* they were brought up secure from the hands of (such as *themselves*) *Blood-thirsty* and *Cruel* men, and by vertue of *Their* Laws, *estated* and *confirmed* in their just Rights and Inheritances. Thus they did eat their Bread at the charge

of

of the *Government*, *That* was their *Protection*, and they ſate ſafe under their own *Vines*, and under their own *Figg-trees*. But that's not all.

They did not only enjoy the Influence of a *Royal Providence*, *in Common* with other Subjects, but had the Advantage of *ſingular* kindneſſes, which, ſuch as deſerved *better*, neither did, nor were capable of receiving. Legal Mulcts were taken off, and all arrears remitted, that they were behind hand for their *obſtinacy* and *diſobedience* in the foregoing *Reign*. They were admitted to *Court*, taken into *Favour*, employed in *Truſts* of *State*, and prefer'd to *Honours*, as if they had rather been men of *Merit*, than *Law-breakers* and Malefactors. Theſe were the *Simeonites*, the *Lay-Conſpirators* of this *Day*.

But for the Sons of *Levi*, they were *Tenants* at *Will* to the Government for their *Lives*. There were *Sanguinary* Laws in force againſt them, and every hour they lived, was upon *Mercy* and by *Permiſſion*. And yet from the *firſt* of that Kings Reign, to the *happy Diſcovery*, here they *lived*, here they had their *Freedom*, here they enjoyed the benefit of the *Law*, and (though all their Lives were forfeited) not one of them felt the *ſmart* of it. That if *Suſpenſion* of the *Laws*, if *Remiſſion* of *penalties*, if *pardon* of *unrepented faults*, if *Reward*

above

above and without *Merit* be Princely favours, and ſuch as double the Subjects *natural* obligations to Obedience and Loyalty; then *theſe* were the Men, equal to any in the world, that ſtood accountable for theſe engagements; for there were none of them that were not beholden to the King, either for their *Lives*, their *Fortunes*, their *Liberties*, or *undeſerved Courteſies* and *preferments*; and many of them were engaged for *all*. And yet theſe *unthankful* Miſcreants conſpired againſt their King, their *Friend* and *Benefactor*, and ſought *his Life* to whom, in more than *one* reſpect, they ow'd their *own*. Neither could they, with the *Iſraelites*, pretend any *Provocation*, of *weight* enough to turn the ſcale ſo beladen with *good turns*, or ſo much as give a juſt occaſion of *offence* upon the even *ſquare*, all conſiderations of *Royal favours* being laid aſide. Here was no *deflowred Virgin* in the caſe, but the contrary; and all that could be pretended was, that *Spiritual Whoredom* was not *tolerated*, nor *Religion* made a *Proſtitute* to the *Luſt* and *Wantonneſs* of Men.

2. That which Blackened the faces of the ſons of *Jacob*, was their *Falſhood* and *Treachery*. The *Buſineſs* was made up, the *Terms* agreed, the *Conditions* on the *Sichemites* part *performed*, and the Sacred Rite of *Circumciſion* was made the *Sacrament*

of this Civil Contract. But contrary to the *Faith* of their *Word* and *Promiſe*, contrary to the *Articles* of the *League*, *Sacred* to all the World; they violate the *Covenant*, break the *Alliance*, and Murder *Thoſe* whom they had bound themſelves to *defend*.

And the *Obligation* of every Subject to be True to his *King* and *Countrey*, is no whit inferiour to the moſt *Solemn Contract*, whether he take the Oaths of *Allegiance* and *Supremacy* or no? 'Tis that which *Nature* and the Bonds of *Society* oblige him to: 'Tis that which every *Chriſtian* has ſolemnly *Sworn* in his *Matriculation* Oath, to *Renounce the Devil and all his works*: the *Devil*, that *Arch-Conſpirator* againſt the Throne of God: and *all his works of Darkneſs*; and certainly Treaſon and Rebellion have a prime place in that black Catalogue, in ſpight of an * *Italian ſponge*. Another branch of that *Initiation* Oath, is, to *keep Gods holy Will and Commandments*; And *Honour thy Father and thy Mother*, ſtand in the Front of the Second Table. That to *Plot* and *Rebel*, is actually to renounce our *Baptiſm*, and to abjure *Chriſtianity*, as well as Civil *Allegiance*, in two main *Articles* of that Covenant.

* *Index expurgatorius.*

And indeed, other *Oaths* from *Subjects* to their *Prince*, would be very *impertinent*, if either the

the *Law of Nature* or *Religion* would hold us: they *being* more proper Ligaments of mutual *Friendſhip* and *correſpondence* between *Equals* or *ſtrangers*, and where there is no ſuch *Relative* duty *naturally* owing. That there's as much *Perfidiouſneſs* in *Diſloyalty*, though we have never been put to an *Oath*, as if we had ſworn a *Thouſand*; For the *Oath* makes not *that* a Duty which was not *ſo* before, but only ſerves to convince him that takes it, and make him ſenſible that it is ſo, and the more *conſcientious* to perform it. So that the *Conſpirators* of *this Day* were no leſs *Perfidious* than *Simeon* and *Levi*, no not *they* who never took the *Oaths* of *Allegiance* and *Supremacy*, it being a Principle of *their* Religion not to take them.

But here's not only the *Breach* of *Faith* to anſwer for, but *Clandeſtine Treachery*. They ſurpriſed their *Allies* and *Confidents* unawares; and having betrayed them into a ſtate of *Impotence* and *Security*, murder'd both the *helpleſs*, and *thoſe that were at* Peace *with them*. *Joſephus* informs us farther, that it was at a time of extraordinary *Feſtivity*, and probably upon the Occaſion of this new *Alliance*; that it was in the *Night* too, when all *Jealouſies* were *huſh'd*, and when weary of the Pleaſures of the Day, the *Sichemites* had *fearleſly* given themſelves

De Antiq. Jud. l. 1. *c.* 19.

ſelves up to a profound Repoſe: ſo eſſential is it to *Treaſon*, not only to be *Falſe*, but *Cowardly* and *Baſe*.

I have hated the ſins of unfaithfulneſs, ſays the Pſalmiſt, *Bluntly* and *Pathetically*: and certainly there is no ſin ſo deteſtable as *Treachery* is, nor any ſinner in all the Sacred Hiſtory, that hath the like infamous *brand* upon his Memory, as *Judas* hath, who *kiſs'd* and *Betray'd* his Maſter: to whom that of our Saviour was no leſs *ſevere* than *kind*, *Friend wherefore art thou come?* Which is very applicable to the Occaſion: for, Lord, who ſuſpected our *Roman Judas's*? who had injured them? who had provoked them? or who was at *Enmity* with them? nothing but the foreknowledge of their *Principles*, and the experience of their former *Villanies*, (could at ſuch a *time*, under ſo *gracious* a Prince, of ſo *meek* and *gentle* a Diſpoſition, and ſo particularly *kind* to *them*) have perſwaded any ſober Man, to *ſuſpect* them beforehand, or to *believe* them Traitors when *diſcovered*; ſuch Reaſon had the Government, from its own *tenderneſs* and *indulgence* toward them, to be *ſecure*, and *hope well* of them. But this is the Time for ſuch Devils to do their work in, according to the example of their *Maſter*; who ſowes his *Tares* in the *Field*, and ſends his

Fire-

Firebrands into the *Harveſt*, when men *ſleep* and think no harm: and 'tis his *Principle* and *Temper* to Damn and confound *thoſe* that are moſt his *Friends*. That this *Conſpiracy* was *Night-work*, contrived in an Abyſs of *Darkneſs*, managed in the bowels of the *Earth*, carried on with all the Arts of *ſecrecy*, and that it was circumſtantiated with all the *Formalities* of a Curſed *Treaſon*, I need not tell you, for the *Hiſtory* is no leſs *notorious* now, than the *Plot* was once a *ſecret*.

3. Theſe Sons of *Jacob*, to put a good *Face* upon the Matter and prevent ſuſpicion, pretend Religion and a point of Conſcience; that they could not converſe freely with the *Sichemites*, till they were *Circumciſed*; when, in truth, they could not conveniently *Murder* them till *then*. And who could have miſtruſted theſe men of *Perjury*, that had ſuch *tender Conſciences?* who could have imagined but that they were *Saints* in their *Morals*, that were ſo ſcrupulous about a *Ceremony?* Nay, but who would think that the *Sons* of the *Patriarch* ſhould prophane the Sacramental *Badge* of their *Profeſſion*, the *Seal* of the *Promiſes*, the moſt Sacred *Rite* of the Religion of that Age, and impiouſly pervert it to the ends of *Treaſon* and *Bloodſhed*, and by the ſame *Symbol* adopt the *Sichemites* into their *Fraternity*, and mark them out for

for *Murder*? I believe the ſtratagem was a *Novel* in that *Age*, though it be grown *ſtale* in *ours*. No man now almoſt has a deſign to drive, but *Religion* and *Conſcience* are of the *Plot*. Theſe are the *Procurers* to our *Luſts*, and *Factors* for our *Covetouſneſs*, and *Suborners* of a *Poll* when we have a mind to be *Popular*. We defraud or belie our *Brethren* and forſwear our *ſelves*; We clamour the *Church* and ſlander the *Government*; we ſpeak evil of *Dignities*, and murmur againſt our *Betters*; we *Confederate* and *Aſſociate*, *Conſpire* and *Rebel*, *Murder* Kings, and take poſſeſſion of their *Thrones* and *Lands*, and yet come off *cleverly* and with *Applauſe*, by putting all upon the ſcore of *Religion* and *Conſcience*: And, being fortified with theſe *Charms*, there's nothing ſo *Sacred* that we dare not *Prophane*, nor ſo *Horrid* that we dare not *do*.

Doubtleſs the *Papiſts* firſt taught the *Reformation* this *Religious Juggle*: For they have all along conſecrated their Deviliſh Practices by theſe Glorious *Names*. The Church's *intereſt* is the centre of their *Religion*, and their *Conſciences* turn upon the ſame *Pin*: that every thing is *Pious*, *Conſcientious* and *Meritorious* that makes for the *Cauſe*; and there's no ſin with *them* like *ill-luck* and *miſcarriage*.

Oh, the *Work* of *this Day* had been a *Bleſſed Work*; the *Traitors*, *Saints*; and the *Day* a *Red letter'd*

letter'd Holy Day, as long as ever the Date of the *Roman Calendar* had laſted, if things had but gone merrily on for a few hours longer, till the fatal *Thunderclap* had gone off, and ſtruck the *Church* and *Kingdom* dead at a Blow!

And then for drawing in a *Sacrament* to ſerve a *purpoſe*, there are no *Simeonites* no *Levites* in the World like them. Have you not heard of an *Emperor* diſpatch'd with the *Euchariſtical Cup*? and of a certain Pope ſuſpected to have been ſo ſerved by the *Conſecrated Hoſt*? Nay do's not the Sacrament it ſelf in their Notion, *fleſh* them in Cruelty, and teach theſe common *God-eaters*, to devour, and ſuck the Blood of *Men*? The Preſent Inſtance ſeems to whiſper ſomewhat like it: For the Conſpirators firſt *hardned* themſelves with the *Tranſubſtantiated* Elements, and then, like *Judas*, big with the Devil and Malice, went on boldly, as far as Gods providence would let them, with the *Execution*.

4. The laſt thing I ſhall obſerve in this Tragedy, is the *concluding* Act, their impartial cruelty in the *Execution*. The *King*, the *Prince*, the *People*, all the *Men* of the City that were within the reach of their Fury, were offer'd up a *Propitiation* to their *Revenge*, for *Shechem*'s Folly: and all the *Females* ſeized on to make *ſatisfaction* for *one ſingle*

Di-

Dinah's Virginity. And the Hiſtories of *France* and *Ireland* will inform you, how the Papiſts there, like *Simeon* and *Levi* or the Wild *Indians*, have *Run a Muc*, and murder'd all that were not of the *Italian Shiboleth* and *Complexion*. But the moſt accurſed of all their *exploits* that ever they did, or deſigned to do, was this *Project* of the *Powder-plot*: That they ſhould conſpire againſt a *King*, not their *enemies* but their *Own*; a *King* that ſtudied their *Friendſhip*, (and had like to have paid for it too;) a *King* of their own *Religion*, or of that Religion which they *profeſs* and ought to *be*, a *Chriſtian*; and with him the *Royal Branches*, the hopes of the *Succeſſion*; the *Nobles* and *Judges* of the Land, the *Fathers* of the Church, the *Repreſentatives* of the People, the *Government*, the *Strength*, the *Religion* of the Nation, to Confound them all in a *Moment*, that they might never *ſee*, nor live to *ask* who hurt them; This was the greateſt Maſter-piece of Treaſon, that ever the Reprobate Wit of Man projected. *Curſed be their Anger, for it was fierce; and their Wrath, for it was cruel.*

We can make no better *Application* of this, than what *Jacob* did of the *Treachery* of his Sons, *O my Soul come not thou into their ſecret; unto their Aſſembly, mine Honour, be not thou united.* Which is both

a *Proteſtation* againſt their Wicked Proceedings, and a *Deſire* that he might never be concerned in the *like*, and that what was *paſt* might not ſhamefully reflect upon his *Honour*, nor be charged unto his Account. And I believe we are willing to be thought, in reſpect of the *Papiſts*, of the ſame mind that the Patriarch was in reſpect of his *Sons*. I ſuppoſe few of us are of the *Romiſh* Clubs, or frequent *Wild-houſe* to Cap Treaſon at the *Jeſuits Goſſipings*. *Popery* is ſo juſtly Deteſtable among us, that we care not how little we have of the Company of ſuch as profeſs it. And it would be well if we were as irreconcileable to their *Councels*, as we are to their *Perſons*: and equally enemies to their *Deſigns*, as to their *Religion*. They can never hurt us, except we play *booty*, and help to do it our ſelves: Which *They* are ſo well convinced of, that they deſpair of our *Ruin* any other way: And the laſt *Trick* that with any hopes of a probable ſucceſs they can Play upon us, is to fit us for their own *Turns*, and wind us into the *Conſpiracy* againſt our ſelves. And that either by Poiſoning our *Principles*, or turning the edge of our *Practices* againſt one another.

Firſt, They have a deſign upon our *Principles*, and to make us the *Hereticks* they are pleaſed to *call*

us; and ſuch as they are Themſelves. For what they believe diſtinct from other Chriſtians, is commonly erroneous and dangerous. The Supernumerary Articles of the *Trent* Conventicle have almoſt every one a *Plot* in them, either to *deſtroy* others, or to *advance* themſelves. But their *Politick* Creed, which ſerves to keep up the State and Grandeur of *Holy Church*, is moſt *fatally* Pernicious; tending to the ſubverſion of all Chriſtian Monarchies in the world: The Articles whereof are ſuch as theſe:

That the King is the POPE's *or the* PEOPLE's *Creature*; for 'tis indifferent to their great *Machiavels* the Jeſuits, whoſe he be, ſo he do but belong to either; Take him whole, or divide him, or how you pleaſe, ſo that God, to whom alone he belongs and is accountable, may have the leaſt ſhare in him.

That the Pope *if he be a* Heretick, *and the* People *if a* Tyrant, *may depoſe him*: They being Judges whether he be ſo or no. That it is as much as his Crown is worth for either of them to call him ſo.

That is ſuppoſing him a Heretick, or no friend to the Roman Cath. Intereſt.

But if the *People* contend to have him all to themſelves, the *Jeſuit's* a fair chapman, and will rather give up the Spiritual intereſt of the *Chair*, than diſpute it: that if the People do but *depoſe* him,

him, be it for *Tyranny*, be it for *Hereſie*, nay be it for *Popery*, or *ſuſpicion* of *Popery*, do but depoſe him, and he is contented.

If the *Presbytery* put in for a ſhare, and pretend an Intereſt in the *Religious* part of him, the Jeſuit will give them leave to Excommunicate him; to deliver him to Satan, to do any thing with him that may but *leſſen* him, and help to bring down his *Crown* and *Honour* to the *Duſt*.

Nay their Creed is ſo far for the *Right* and *Property*, or rather the *Prerogative* of the *People*, that it gives you to believe, that if Kings miſmanage their *Truſts*, if they *Traiterouſly* invade the *Liberties* and *Lives* of the Subjects, 'tis the peoples *duty* to call them to an account, to *judge* them if they know how to *catch* them; and if not, that then 'tis free for every man to *kill* them where he finds them; and that 'tis good *State-Divinity* to appoint *Rewards* for ſo doing, as well as for killing *Bears* and *Wolves*, and deſtroying the *Vermine* of the Country.

Theſe Principles, howſoever they have been Tranſcribed by the *Northern Evangeliſts*, with the *laſt horrid Improvement*, owe their firſt draught to the *Jeſuit's Pen*. Theſe were Machinations forg'd for the ſubverſion of the Proteſtant Religion; by Mining its main Fort, the Civil Government,

and lopping the Power of Kings, the *Defenders of our Faith.*

But to their ſhame be it ſpoken, there are too many *Proteſtants*, affectedly Fond of that Character, who are thus *Jeſuited*: *Whoſe Souls are in their ſecret*, who think their *Thoughts* and *Councels*, and are of their very *Judgment*, as if the ſame Numerical Genius, the *Soul* of a *Traitor* inſpired them *both.* And yet with what *zeal* do they declaim againſt *Popery*? with what *Indignation* and *ſcorn* do they expoſe the *Pope* and his *Jeſuits*, and ſerve the *Inquiſition* upon them *in Effigie* at certain *ſolemn* Times? How do they Curſe the Helliſh Conſpiracy of this Day: and do all that *Good Subjects* ought to do and *more*, to ſignifie their *Abhorrence* of it? But for all this, *Ye are Friends*, Sirs, *and why fall ye out*? why, but becauſe ye *envy* their Plots, but becauſe ye are for a *Monopoly*, and ſpight any body to be Traitors like your ſelves.

Lord! what *haſte* do they make from *Rome*, and what a *diſtance* do they keep in all things elſe? *Epiſcopacy* is voted *Antichriſtian*, becauſe 'tis the Government of *that* Church; and ſo it was of all the Churches in the world, before *Popery* was known, either *Name* or *Thing.* The *Liturgy* is cried down for a *Maſs-book* Tranſlated, becauſe 'tis a *Form*; and *they* chooſe rather to talk to God in *extempore* blaſ-

blaſphemy, than addreſs themſelves in ſober words and ſence, if they be *compoſed* to their hands. *Ceremony* is all exploded upon this Account; and one party refuſe good manners to God, becauſe the other is *Superſtitious*. In moſt matters of mere *Opinion*, that are not of the very *Eſſence* of *Faith*, they endeavour to *think* as far from *Papiſts* as 'tis poſſible, and in ſome Points even to *falſhood* and *abſurdity*. Nay, they have much ado to believe their *Creed* for fear it ſhould be *Popiſh*: and becauſe the *Church* of *Rome* ſcrue the Article of the *Holy Catholick Church* too tight, *they* either leave it out, or however ſeem as if they knew not what to make on't. And 'tis ſtrange that while they ſo *induſtriouſly* ſhun them in all things elſe, they ſhould thus concur in *that* which is moſt *Abominable* and *wicked*.

Some of the moſt Moderate and Wiſeſt of the Papiſts, diſtinguiſh between the *Court* and the *Church* of *Rome*, and *renounce* the Former, though they *adhere* to the latter: for however they approve of their *Religion*, they can by no means diſpenſe with their *Maxims* of *State*: upon the account whereof, the *Order* of *Jeſuites* is as *hateful* and *Obnoxious* unto *them*, as it is to *us*; their curſed *Principles* going more againſt the *grain* of *Nature* and *Conſcience*, than all their Religious Fopperies and

and Superſtitions. But who would think that men of delicate and demure *Conſciences*, ſhould be Papiſts in the worſt ſence? That they ſhould abhor *Popery*, and eſpouſe *Jeſuitiſm*? which is to ſwallow down the *rank gob*, and only nauſeate the *Luſcious Kickſhaws*. And ſuch are the Phanatick *Antimonarchiſts* of this Age; they are Papiſts, the worſt of Papiſts, Jeſuites *in temporalibus*, and if that be not a fine forwardneſs *in Ordine ad Spiritualia*, let the world judge.

But *Secondly*, The *Spirit* of *Jeſuitiſm* hath not only poiſon'd the *Principles*, and ſo faſcinated the Judgments of many Proteſtants, that they are of their *Councel*, and *think Treaſon* in common with *them*; But we are ſo bewitch'd as to be *Papiſt's Inſtruments*, *Tools* of the *Faction*, and to contribute to the Management of their *Plots* againſt our ſelves; like *Changelings*, we ſuffer our ſelves to be *practis'd* upon, and conform our *Actions* to the Roguiſh *ends* that *they* direct them. *They* ſtudy to *divide* us, and we are *divided*; *They* Clap their hands, and we Quarrel; *They* ſhove at the *Government*, and we *Rebel*, and lend them a *helping hand*; *They* are Mining at the *Foundation* of our *Church*, and the hands of a *Legion* of Sects, are Pecking at her *Outworks* and *Battlements*; Finally, they

they *Forecaſt* the Miſchief, and we Blunder on to the *Execution.*

And for all this good Service, the Papiſts are beholden to their *Phanatick Friends*; thoſe truſty *Jobbers*, that never fail to do their Maſters at *Rome* a good *turn*, as far as *Faction*, *Sedition*, *Rebellion* (the embroilment of the *Church* and *State*) will go. And yet, with a *demure Impudence*, they dare to brand their Proteſtant *Fathers* and *Brethren* of the *Church* of *England* with the character of *Papiſts* and *Popiſhly affected*; Terms more properly beſtowed at *Home.* Why? Do they frequent *Maſs*? Do they receive the Sacrament in *one kind*? Do they worſhip the *Hoſt*, bow down to *Images*, or pray to *Saints*; and all this in a Language as little underſtood by *themſelves* as by the *Roman Idols*? Do they tear their *Bibles* for confuting their *Errors*, or lay them aſide to make way for *Tradition*? Do they pin their Faith upon the *Pope's Infallibility*, and make the *Vicar* as great a *God* as his *Lord*? Is *Purgatory one Article* of their *Creed*, and *Tranſubſtantiation* another? Do they go to the *Mart* for *Pardons* and *Indulgences*, take *Leaſes* of their *ſins* for *Term of Life*, and hire the *Prayers* and *Supernumerary Merits* of *others*, to Bribe Heaven to receive them when they are *Dead*? Nay, is not their *Doctrine* as *Apoſtolical* as the *Creed*, and

their

their *Worſhip pure*; reformed not only from the *Groſs* Superſtitions of *Popiſh Paganiſm*, but from thoſe *Tollerabiles ineptiæ*, that our Bleſſed *Reformers* (Martyrs afterward) in *K. Ed. 6.* his days, were forced to diſpenſe with; and yet ſcorned the Name of *Papiſts* as *much*, and deſerved it as *little*, as our modern *Sticklers?* Where's the *Popery* then, is it in their *Religion*, or in their *Morals?* Are they *Papiſts* becauſe they are *Loyal* to their Prince, and *Obedient* to his Laws; and, to their eternal Honour be it ſpoken, were never juſtly Attainted for being *otherwiſe?* Is it *Popery* to Aſſert the Government againſt Politick *Innovators*, and to ſtand up for the *Divine prerogative* of diſpoſing *Thrones* and *Kingdoms*, that it may be kept Inviolate? Are they *Papiſts* becauſe they are *tender* of their *Conſciences*, and dare not ſuffer them to be over-ruled by *Civil prudentials*, and *Reaſons of State*? becauſe they will not give their *Voices* againſt the *Laws* of *Nature* and *Religion*, nor conſent that they ſhould be ſuperſeded by the *Arbitrary Dictates* of *Machiavillians* and *Atheiſts*? becauſe they will not forfeit their *Chriſtianity* to keep out *Popery*, nor go to *Hell* to foreſtal an *Inquiſition*? If this be *Popery*, may the Loyal Sons of the *Church* of *England* be ſuch *Papiſts* ever.

But are they *Papiſts* indeed? why then, *Satans Kingdom is divided againſt it ſelf.* For with whom

do

do Papists *dispute*? at whom do they *rail*? against whom do they *Conspire*, but the *Church* of *England*, the most impregnable *Fort* in the world against them? Alas! our petty *Sects* and *Factions* are our *Weaknesses*, and the Champions of *Rome* are so far from Levelling their Artillery against *them*, that they *connive* at them, they *indulge* them, they make them *more*, in hopes to enter at them, one day, as through *Breaches*; such *poor* defences are they against the *Roman Adversary*. But they that are so forward to fix the *Papist* upon *others*, ought certainly to consider how easily it may be returned upon *themselves*: Though it is the trick of some Artists at *Law*, to make themselves *Plaintiffs* when their Cause is *naught*.

I shall not *Catechise* them out of the forementioned *Romish Creed*; but only ask them what they say to their refusal of *Oaths* and *Tests*, such as were particularly intended for the proof of *Loyal Protestants*, and the Detection of *Romish Bigots*? What say *they* for themselves that take them with *private* and *equivocal Restrictions*, which *Papists* might do as well as *they*? What do they answer to their communicating with the Church in her *Service* and *Ceremonies*, and receiving the *Sacrament* according to the *Established form* and *Rites*, upon *extraordinary* occasions to serve a *Turn*; and

then excuſing their *Diſobedience*, with a Pretence of *Conſcience*, at all *other times*, when neither their *own*, nor the *Intereſts* of the *Faction* do oblige them?

But to compound the buſineſs once for all: Let them draw any tolerable *Scheme* of *Popery*, with all its material *Diſcriminations* from the *common Chriſtianity*, and if any part of it prove a *Mark* upon the *Church* of *England*; and if, in the main, it do not *blacken* the *Diſſenters* from it ten times more, I dare be bold to ſay we may yield the *Cauſe*, and give them leave to call us as many *Papiſts* as they pleaſe.

But who ſees not what eminent *ſervice* is done to the *Roman intereſt*, by this foul *Aſperſion*? that any thing, but *Mere Charity*, would ſuſpect them to be *Emiſſaries* or *Penſioners* for their pains. For is not this the way to bring *Popery* into *Reputation*, by making it the Character of ſo many *Pious*, *Learned*, and *Loyal* Men, who indeed abhor it; and cannot demonſtrate that they do ſo, better, than by *ſerving* God in the *Reformed*, *Eſtabliſh'd* Way? Will it not enhance the price of their *Errors* and *Superſtitions*, to give it out to the World that the moſt *Judicious* and *knowing* men in it, have a good *Opinion* and think *well* of them? Is not this a notable expedient to put a creditable *Gloſs* upon a

piece

piece of *Jesuitism*, by perswading people that the *Church* of *England-worthies equivocate* and *dissemble*; and whatsoever they *Write*, whatsoever they *say*, whatsoever they *protest* and *swear* to the contrary, yet that they are *Papists* at the Root? and thus by foisting in the *forged* Authority of so many *great* and *gallant* men, they teach others to *Lye*, *Dissemble* and *Forswear* themselves in things of the *greatest moment*, and warrant them so to do, by the pretence of the most *Authentick precedents*.

Again, they cannot but know what Advantage an *oversized Computation* gives to a Party; because 'tis a Trick of their *own*, and every day practized; to boast of Numbers to make themselves look *Formidable* and their enemies *little*. And does it not make the hearts of the people *shrink*, and their heads *hang down*, and their hands grow *feeble*, to hear of *French Armies*, *Spanish Pilgrims*, *Black bills*, *Irish Ruffians*, *Domestick Cut-throats*, and that over and above, the *Church* of *England-men* are *Papists*, and will Treacherously surrender both *Themselves* and the *Cause* upon the first *Parley*? What a mighty encouragement would this be to the *Romish Faction*, to consider that they have the *Governours* both in *Church* and *State*, the *Court*, the *Nobility*, the *Gentry*, and a great list of the *Commonalty* too on their side? (for all that are

Loyal to the *Church* and *Government* have the *Brand* upon them) and that nothing remains unconquered but a few *divided ſcatterings*; how, I ſay, would the Conceit of ſuch an *Intereſt* embolden them to attempt their long-intended wickedneſs, of *Blood* and *Slaughter*; But that they know us *better* than to *Truſt* us, in ſpight of any thing that the *Malicious* Rhetorick of our *Foul-mouth'd Incendiaries* can perſwade them to?

Laſtly, This is as probable a way as could be thought on to palliate the *Odium* of that Religion; to conclude *Popery* under the Notion of *Indifferency*, and to harden the World into a *Belief* that there's no ſuch *danger* in it as was *ſuſpected*: Will not bandying it about at this wild rate be the way to loſe it? and will not the *formidableneſs* of it wear off by ſuch *frequent* and *familiar* handling? I am ſure that *Popery* and *Phanaticiſm* have a certain *Kindred* that hath met with this Courteous Fortune, to be diſcounted from the Catalogue of ſins, by ſome of its *Friends*, for no other Reaſon, but the *looſe* and *Impertinent* Application of it; and *that*, by Name, is *Schiſm*. For thus 'tis argued by a *Doughty Advocate*: *The Church of* Rome *call the Greek Church Schiſmatick, and the Greek Church return the Schiſmatick upon the Church of* Rome: *the Church of* England *make the* Romiſh *Church*

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Church the Schiſmatick, and the Church of Rome *charge the Schiſm upon the Church of* England: *Again, the Church of* England *calls her* Diſſenters *Schiſmaticks, and the* Diſſenters *think the Church to be Schiſmaticks from them: and ſo we have called one another Schiſmaticks round*; and then he infers, *Therefore Schiſm is but* Vox, & præterea nihil, *nothing but a meer noiſe and Nickname which every Party caſts upon all them who are not of their Society.* Thus this horrid ſin, which the Church for many hundred years accounted *Damnable*, is, by the *petulant* uſe of the Word upon *Light* and *unjuſt* occaſions, become a *trivial* and *indifferent* thing. And what elſe do you think, will be the effect of making the Charge of Popery ſo *common*, eſpecially where it is ſo *falſly* and *abuſively* applied?

Thus you ſee what a *Confederacy* there is between a *Jeſuitical* and a *Fanatick* Spirit; and how the Popiſh Intrigues againſt the Church and Government are *carried* on, and moſt likely to be *perfected* (if at all) by a Faction, miſcalled a *True Proteſtant* party, amongſt our ſelves. And I am perſwaded that the moſt *Rational* fears of *Popery* at this day are ſuch as the *Multiform Fanaticiſm* of this Age, hath rouz'd and conjur'd up in the minds of *ſober, thinking* men.

And

And here I must *out-run* the Text, to *pursue* the *Traitor* a little farther. 'Twas *Jacob*'s desire, that as his *Soul* was unspotted, so his *Honour* might never be stained with the *Sichemites* blood; and doubtless he had his *wish*: For *Simeon* and *Levi* were such *puisny Traitors* as to confess the *Fact*, and take the *Guilt* upon themselves. But the crafty *Brotherhood* have a Reach beyond them: They do the *Deed*, and lay the *Brat* at their Father's door: They assert the Treacherous *Principles*, and push on the *Designs* and *Interests* of the *Roman* Faction; and to clear themselves, Pasquil their Royal and Ghostly Parents, with the infamous name of *Papist*, as if it were an *Indelible Character* upon the English Monarchy and Hierarchy.

And indeed all the notorious Villanies they have from time to time been guilty of, have evermore been thus shamm'd upon the Patriarch's score. When they Conspire against the Government (O monstrous Solecism!) the King is proclaim'd the *Traitor*: when they *rebel*, and make the Land *drunk* with its own Blood, who's the *Murderer* but *He*? When they usurp an *Arbitrary jurisdiction* over the Persons, Lives and Fortunes of their Fellow Subjects to *plunder*, *sequester*, and *kill* at their Pleasure, who's the *Tyrant* but the *King*? he is *Apprehended*, *Arraigned*, *Senienc'd*, *Mur-*

Murdered for thoſe very *Crimes* that they committed. And who can reflect ſoberly upon theſe things, and not *bleſs* himſelf with *Jacob*, in the Text, *O my ſoul, come not thou into their ſecret; unto their Aſſembly, mine Honour, be not thou united?*

To Conclude: You all pretend an irreconcileable *Averſion* to *Popery*, and I believe you *hate* it. For ſhame then ſcorn to be *Trepan'd* and *led away* by that *deteſted* Faction. Your *Honour's* at ſtake, and if you have any ſparks of the Patriarch's *Heroiſm*, make a generous *proteſt* againſt Popery and all its Intereſts; ſuffer not your ſelves to be drawn into the ſervice of the Party *blindly*, to work their wretched ends, and to accompliſh the *ſordid* and *diſgraceful wickedneſs* for them. Are you not aſhamed to be *Bubbled* out of the Reputation of *Wiſe* and *Underſtanding* men; and to be ranked in the Notion of *Tools* and *Cullies*? Are you not aſhamed to be ſubject to the *Magiſterial Nod* of the men you *hate*, and to *ſlave* and *foul* your *fingers* in their *dirty drudgery*? There's not a *Faction* among us but is in *Vaſſalage* unto *Rome*, and ſerves the Pope with a *blind Obedience*; our *Sects* and *Diviſions* are all managed by *Popiſh Counſel* and *Conduct*: and the *Wooden horſe* with a belly full of *Plots* and *Treaſons*, is a burden prepared for the

the *Diſſenters* ſhoulders; They ſhall have the *Pains*, the *Shame*, and the *Hazard*; while Papiſts look *on*, and only wait the *ſucceſs*, that they may ſieze the *Prize*.

Therefore for the ſake of our *King* and *Country*, for the ſake of the *Proteſtant Religion*, and for our own *Intereſt* and *Honour*'s ſake, let us *abjure* Popery and Phanaticiſm at once: Let us *Honour* and *Obey the King*, and *Renounce* all *Traiterous* and *Diſloyal* Principles; Let us reſolutely adhere to the *Communion* of the *Church*, and *keep the Unity of the Spirit in the Bond of Peace*; and ſo *cheat* our Adverſaries of thoſe Advantages, that they both *Seek* and *Reap* by our *Diviſions*: Let us not reproach the *Church*, with the *undeſerved* Character of *Popiſh* or *Popiſhly* affected, and thereby *Conſecrate* the Curſed *Appellation*; but (aſcribing it where 'tis only due) let it carry its deſerved *Odium* along with it, as long as *Popery* has either *Being* or *Remembrance* in the World: Let us pray for the Grace of God, that *our Souls may never be of their ſecret*; and by living *Holy* and *Vertuous* lives in all *Godlineſs* and *Honeſty*, engage the Divine Protection on our *ſide*, that, *unto their Aſſemblies* we *may never be united*.

Finally,

Finally, to expreſs our *Abhorrence* the more *Emphatically*, why may we not take up the *Patriarch's Imprecation*; ſince it is ſo *Modeſt* a *Curſe*, not of the *Men*, but of their *Inhumanity*? What *Devout* Son of the *Church*? what *Loyal* Subject of the *Government*, can hold his *Indignation* and forbear to ſay, *Curſed* be all *Jeſuitiſm*, whether it be the Spawn of *Tybur* or the *Tweed*; *Curſed* be all *Clandeſtine*, *underground Treaſon*, and *bare-fac'd aboveboard Rebellion*; *Curſed* be *Popiſh-Plots*, and *Phanatick Aſſociations*: *Curſed be their Anger, for it is fierce; and their wrath, for it is cruel?*

But Bleſſed, for ever Bleſſed, *be the Lord who hath not given us over as a prey unto their Teeth.* That *our ſoul is eſcaped as a Bird out of the ſnare of the Fowlers, the ſnare is broken and we are eſcaped. Our help is in the Name of the Lord who made Heaven and Earth*; To whom be Glory, &c. *Amen.*

FINIS.